THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. I—NO. 3 PHILADELPHIA, JANUARY, 1913

15 cents a copy
$1.00 a year

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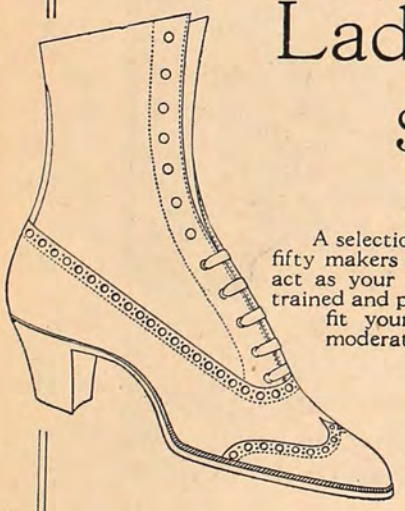

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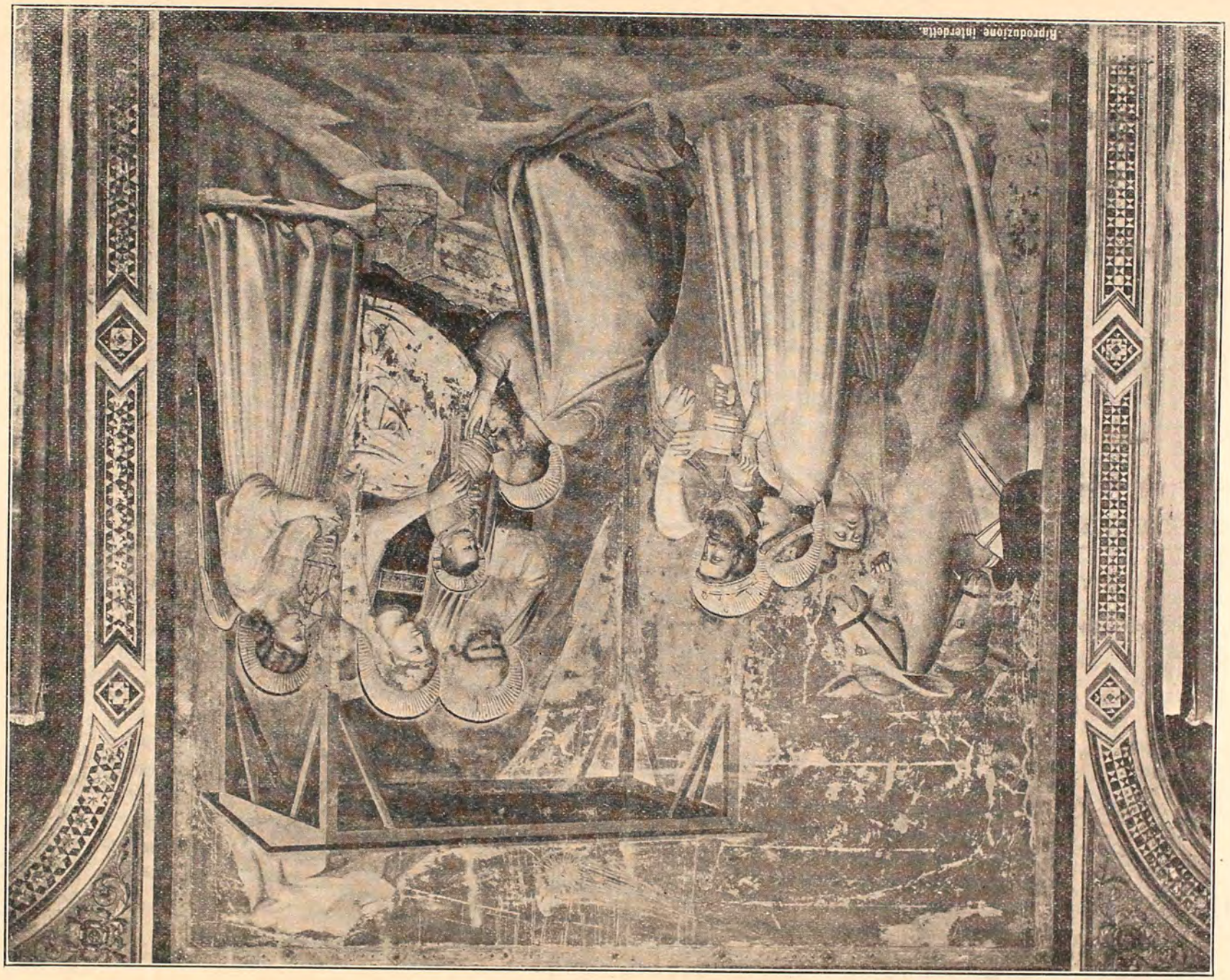

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. I. NO. 3 PHILADELPHIA, JANUARY, 1913 15 cents a copy $1.00 a year

A Message for the New Year

It is timely to preface my first message in THE CHURCH NEWS with the salutation "A Happy New Year." The original of the word "happy" is better expressed by the word "blessed," and after the joys of Christmas we all look forward with hope and expectation to a "Blessed New Year."

Human nature is always at its best at Christmastide. There is more real generosity; more thoughtfulness, more sympathy for those in need; more manifestation of unselfishness and love, but if the year is to be a "blessed" one, we must translate and incorporate that spirit of the Christmastide into our daily lives.

The old year closed a chapter in our book of life; we cannot change one deed, one word or one thought that has been recorded there. This is a solemn and sobering thought, but what a blessed thing it is that despite all our short-comings and failures the chapter ended with the manifestation of the Christmas season. We are now writing a new chapter of life. What story will it tell—will the end be better than the beginning? It will if we are faithful to our ideals, if we manifest our love to the Christ, are devoted to the work of His Church and consecrate our lives to His service.

In one of the Offertory Sentences we say "while we have time let us do good unto all men, and especially unto them that are of the household of faith."

Time is Opportunity

We may lack many things in life but we all have "time." Whatever path is before us we all must tread it, and therein lies our opportunity, for "time" is "opportunity" (as the Bible translation gives it). If we tread the path alone we cannot expect to discharge in any worthy manner the responsibilities of life, but if with personal and loving devotion to our Lord Jesus Christ we work with Him, then each day and year will bring its golden opportunities for service, and they will not come in vain.

There are manifold opportunities for service in civic life, in business, in society, in the school, in the home, in the Church. Without minimizing the importance and necessity of assisting in every good work, we want to mention more specifically those of "the household of faith" and of a Diocesan character. I will not refer in detail to the work which communicants are expected to do in their respective Parishes and Missions, as visitors, workers, teachers, or in those institutions which are peculiarly parochial in their support and administration.

The general institutions in our Diocese suggest the need not only of generous gifts, but of a richer Christian service. We need not refer to the great work done by the City Mission in its missionary, prison, charity, sick, consumptive and summer outing departments. Our readers are more or less familiar with some of this great work, and also know that there are various opportunities for personal service and work for the Episcopal Hospital, the Home and Hospital of the Good Shepherd for Children at Rosemont.

The Need of Personal Service

There are institutions where the real work to be done consists largely of personal service; such as the

Galilee Mission and the Inasmuch Mission, both of which are doing a rescue work principally for men; that interesting work for sea-faring men being done by the Seamen's Church Institute, in its two spheres of influence; and the Sheltering Arms where the sympathetic ministration and advice of Christian women can assist in saving the bodies and souls of many girls and women.

We have also other institutions which care specially for the children, such as the Church Home for Children (see article in the December number); The Home of the Merciful Saviour for Crippled Children which for thirty years has been rendering a noble service; the House of St. Michael and All Angels which for half that period has been doing for colored cripples a similar work; St. Martin's College, the only institution of our Diocese for boys who are orphans or destitute; St. Martha's House with its kindergarten, settlement work and helpful agencies for boys and girls.

We have no home for old men, but the aged women are not overlooked. The Diocese of Pennsylvania is fortunate in having Christ Church Hospital and the Leamy Home within its borders, but these are supported by the munificent gifts of those who have entered into the rest of Paradise. There is, however, that worthy Diocesan institution, the House of Rest for the Aged, which depends for its support on the contributions and the personal interest of our people. Will the gifts and service of *all* our living communicants continue to show such a meagre comparison with the individual generosity of those who have gone before?

This list of institutions does not pretend to be complete, but merely to illustrate various opportunities to minister to the sick, the suffering, the unfortunate, the children and the aged. These comprise almost every human need; and those whose hearts are moved in sympathy with any particular form of human suffering, sorrow or misfortune can hear countless calls for such ministrations.

Though I have limited myself to one phase of a great subject, it will not be inappropriate to say to those who prefer parochial work, and cannot find it in their own Parishes, that there are many Missions in the Diocese where men and women are needed as teachers in the Sunday Schools and Bible Classes, as leaders of clubs for boys, girls, men and women and as visitors in the homes of our people. Though few—perhaps none—of our Parishes would claim to have too many communicants, yet in many instances there is a great disparity between their number and the work accomplished. There are some with a large number of communicants, a large number of pray-ers, but few of them who work as they pray. Over 50,000 of our communicants pray every day "Thy Kingdom come;" if 50,000 with heart and soul worked for the coming of the Kingdom, more would be accomplished.

Work in Missions

If we know more about the work being done in the Church; if through personal contact with it we see the blessed results of the gifts and ministrations of those who believe in following the footsteps of One Who went about doing good; if we have faith in the saving power of the Gospel of Jesus Christ, this will be a year of loving devotion to His work among His people.

Efficiency in the Diocese

Efficiency in the Diocese must come from the earnest and hearty co-operation of all communicants who will volunteer for service. To all such volunteers who give themselves unreservedly to the Master, and with personal devotion to Him consecrate the years of life to doing His work, the end will be better than the beginning, not only in time but for eternity.

Thomas J. Garland

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The Church of the Advent

There is no more striking work being carried on in the city or the diocese than that at the Church of the Advent. Philadelphians do not forget that in this church Phillips Brooks began his ministry, serving there from 1859 to 1861. The work to-day presents a strange contrast to that of the great preacher's time. The church is surrounded by foreigners; and it has found a way to minister to them with unique success. We print elsewhere an article by the rector, Rev. E. M. Frank, which deals, in a most interesting and suggestive way, with the problems of such a neighborhood and with the special means employed to meet them. We ask, with special emphasis, the thoughtful consideration of this article.

High Prices and Low Stipends

In a recent issue of a Philadelphia daily there appeared an article with the title: "23 PER CENT RISE IN COST OF LIVING SHOWN IN 4 YEARS." The article was based on a report issued by "Bradstreet's." We do not propose to discuss the accuracy either of the résumé or of the original study. The curious may turn to "Bradstreet's" or to the Bulletins of the United States Bureau of Labor. These latter (they may be had for the asking) contain in No. 93, for March, 1911, and again in No. 99, for March, 1912, careful studies of wholesale prices during the past twenty years. And there is perhaps sufficient confirmation of the headlines just quoted, in this single statement, that "wholesale prices during 1911 were 17 per cent higher than in 1900; . . . and 29.3 per cent higher than the average price for the ten years 1890–1899." (Bulletin No. 99, March, 1912, p. 501.)

The Increased Cost of Living

To great numbers of our fellow citizens this increased cost of living is becoming a profoundly serious affair. We hope that we shall not be charged with lack of sympathy towards them, if we speak only of the perplexities of a single and small group,—the clergy of the Church.

What does the rise of prices mean to the clergyman? Simply this: that the necessaries of life, which he could obtain in December, 1908, for $100 now cost him $123. Or, to put it differently, his salary of $1,000 in 1908 has in 1912 a purchasing power of $770. If he was fortunate enough four years ago to have a salary of $2,000 (and such fortune is the exception rather than the rule), it will now be worth to him only $1,540. *In other words, the increase in the cost of living has so affected his salary that it can do for him and his family hardly more than three-fourths of what it did four years ago.*

What it Means to the Clergyman

In how many cases have parishes, recognizing these conditions, made an attempt to increase the minister's salary, within the last four years, or, for that matter, within the last dozen years, or fifteen? The faithful employé in a business house expects to have his salary increase as his efficiency increases. If it does not, he is permitted by the "rules of the game" to look about him for a better paying position. But we could number on the fingers of one hand all the instances we have ever heard of where a parish offered its rector a larger salary than that mentioned when he was called.

The clergyman is doubly handicapped in his effort to obey the Apostolic injunction: "Owe no man anything." In the first place, his salary, even in the days when a dollar went further than now, was as a general thing inadequate. In some cases indeed, it was little more than a starvation wage. Thus the clergyman was at the end of his tether when prices began to soar. He can hardly live more self-denyingly now, for he was forced to practice every economy and every honest shift before. In the second place, the clergyman is rarely able to augment his income by increased energy in his own field of work; or to supplement that work and its wage by turning his hand in odd moments to something else. Both these possibilities are almost always open to the business man, and even, though in a less degree, to the wage-earner.

The Clergyman Doubly Handicapped

We do not wish to speak and think of the matter as one of mere dollars and cents. For in truth it is something much more. It is a question of efficiency. To lie awake Saturday night wondering how to pay the coal bill on Monday, which must be paid then because there are only a few shovels full left in the bin, is not a form of meditation that makes for insight and vigor in the next day's sermon. To experiment on the nourishing qualities of dried beans, because beef is selling at 28 cents a pound, and eggs at 53 cents a dozen, does not produce the robust energy which a clergyman needs to be footing it constantly about among the homes of his people. To read no new books, save as one can borrow them here and there, is not the most approved device for keeping a teacher, lay or clerical, up to his best.

And, quite apart from the clergyman himself, there is his family: his wife straining to make old clothes look respectable for herself and her children for yet one more season, doing housework and cooking when she might be her husband's chief helpmeet in so much of the life of the parish; his children denied the full advantages of good schooling, music-lessons, and the like (though indeed they need a particularly thorough equipment because they must make their own way in the world); or if not denied these advantages receiving them often at a cost to the parents of things necessary to *their*

The Clergyman's Wife and Children

health and efficiency. Then there is always the possibility of sickness, with its extraordinary expenses. It is hard to forgo the services of a trained nurse when the case is one of life and death; yet it is no easy matter to pay the nurse for two or three weeks, out of a salary of a hundred or even two hundred dollars a month. To be sure the clergyman has one frequent perquisite in illness: the free services of a physician, offered him in the kindliest spirit. Yet even the gracious tact of a beloved physician cannot quite prevent a humiliating sense of dependence in the clergyman's mind: he would so much rather pay for what he needs, as other men do. Or perhaps the case is one for a specialist; and then the clergyman must face an expense, which, however moderate the fee, is yet difficult for him to meet without incurring debt. For it is a rare thing when the parson is able to lay by in advance against such "rainy days." And finally there is the problem of a reasonable provision for old age, or for wife and children in case of early death. The writer of these words carries an insurance policy of $5,000. Apart from a few books and a few articles of household furniture, he has nothing else to leave his family, should he die to-morrow, or become suddenly disabled. And to pay the annual premium even on this is harder each year. For the business man such a life of sailing close to the wind would be accounted imprudent to the verge of immorality. To the clergyman it is one of the inevitable prices which he must pay for the privilege of doing the work which he believes his heavenly Father wants him to do. Truly such a life, for all its many blessednesses, is not a life easy to live in calm courage. On the contrary it breeds worries as a cheese breeds maggots. And worry, faster than anything else, destroys efficiency. It is beside the point to instance Elijah's ravens or the cruse of oil, or to quote the text about casting one's care on God. For while the clergyman may be no more prompt to practice what he preaches than are his people, yet his care here is not for *to-morrow's* bread, but precisely for *to-day's:* and that we are taught to pray for and to seek.

We are not defending a materialistic view of the ministry. It *is not* a money-making profession. Any one who enters its ranks from a love of gain deserves the disillusionment which he is sure to experience. But is it not true that, other things being equal, the clergyman will be better able to serve God and man, with single-hearted devotion, if he is not constantly harassed by financial anxiety? This and this alone is the point we are urging.

Rectors and Missionaries

The case would be different were all our parishes mission stations and all our rectors missionaries. For at certain times and in certain places the messenger of God must forget home ties and comforts and face gladly whatever hardships God sends. St. Paul, it is true, reckoned up his sufferings, for he felt them; yet never for one moment did they check his heroic course. He went where the Spirit of God led him, without salary or income, supporting himself by his trade of tent-weaver while he preached the Gospel. Such unhesitating devotion is always needed in a time of beginnings, is always needed on the firing line of the Church's advance. And, thank God, the Church of to-day seems no less able than the Apostolic Church to breed men, yes and women too, who show themselves no unworthy followers of the first and greatest of Christian missionaries.

But what, after all, is there in common between the *conditions* of service in China or Wyoming, and those in New York or Pennsylvania? Is it not true that the missionary's hardships are *God-sent*, in the main,—or at least true that the people to whom he ministers are helpless to prevent them? Is it not equally true, on the other hand, that the hardships of the clergyman at home are *man-made*, in the main, and that his people, as a rule, could prevent them if they wished to do so? An established parish expects a certain fashion of life from its rector,—rightly or wrongly,—and often even binds him to an exacting scale of expenditure. We read, some months ago, in the official paper of a diocese which shall remain nameless, a description of a new rectory then in process of construction, "containing 14 rooms, besides 4 bath-rooms, 2 toilets, halls, closets and storage rooms." We waive entirely the very serious question of whether such a house is ever becoming for a clergyman's use. But how will the poor rector there make two ends meet, with a salary of $4,000 a year? A friend of ours in the Northwest lived for some years in a pleasant rectory, which was modesty itself in comparison with the one we have just referred to. But unfortunately this house was unsuited to the cold climate, and our friend had to spend approximately one-fourth of his salary of $1,800 to heat the house his people gave him to live in. These are perhaps

somewhat unusual cases. But they illustrate the difficulties that confront the parson at home: even in this flourishing Diocese of ours his salary in a majority of instances is less than the expenses which his position and his rectory thrust upon him. "The laborer is worthy of his hire," was the Master's statement of the principle involved; and surely worthy of a hire that enables him to do the precise work, and to live the precise life which he is asked to.

The Effect on the People

The pity of it lies not so much in the unnecessary suffering inflicted upon good men and true, and upon their families. Beyond doubt patient burden-bearing makes if not for present efficiency yet for final joy. "We must through much tribulation enter into the kingdom of God." But what of those who thus lade their pastors and teachers with burdens grievous to be borne? Even St. Paul has no hesitancy on this point. "Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel." "Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap." The very extravagances of many a family in many a parish, if pruned so tenderly as scarcely to be felt, would yield the dollars and cents to lift its rector out of the deadening round of worry, into freedom and buoyancy and renewed strength.

There is a story told on the best authority of a priest who served many years in this Diocese with faithfulness and distinction. He accepted the call to his work here without asking what his salary was to be. It was not until the check for his first quarter's work had reached him that he knew whether he could support his family at his new post. There is something magnificent in such child-like faith and unquestioning obedience to duty. We trust that the Church at home, like the Church abroad, may never be wholly without these inspiring examples of unselfishness. And yet, after all, is it quite right to carry the virtue to this length? right for the man himself, right for his family, or, most of all, right towards those who are asking him to give his entire life as a watchman over their souls? It is our Christian duty to bear one another's burdens. The rector of a parish must in particular try to bear the spiritual burdens of his people. Would it not make for a completer fulfilment of the duty, if they in turn bore a little more of his material burden, even though to do so were to their own hindrance? Is it good for them to be allowed to shift this, their proper part of the common load, to another's shoulders?

Clerical Salaries and Recruits for the Ministry

We cannot pass over in silence the bearing that this whole matter of inadequate salaries has upon the burning problem of recruits for the ministry. It is useless to say that one *ought* not to allow considerations such as these to influence his decision: they *do* influence it; and it is only natural and proper that they should. For young men see that the hardships they are asked to face are not inherently necessary, and that they mean to the clergyman not mere deprivation, but a constant and growing anxiety which lowers efficiency and makes life too like a nightmare. It is small wonder if men are unwilling to make bricks without straw, for a lifetime, when they see that the Church has the straw to give them, if it were so minded. The plain fact is that the work of the minister in the home field often seems closed to men who have not a private income to fall back upon. Is it strange if we hear many clergman frankly saying that while they would not dare to hinder their sons from obeying a call to the ministry, yet neither would they venture to urge them to follow in their fathers' footsteps? When our ministers themselves, who know by experience both the joy and the gloom of the ministerial life, are thus minded, the case is a serious one indeed for the Church.

A Suggestion

The new year is nearing as we write. And a new year is always a fit time for a new departure. Why should not the faithful laymen of this strong Diocese quietly see to it (as they readily could) that every clerical salary which had not been increased within the last six or eight years, is increased promptly, at least to a degree that would offset the recent rise in the cost of living? Relief from anxiety would in so many cases lead to greater effectiveness, that we venture to prophesy that they would find little cause to regret the effort. "Don't never prophesy—onless ye know," was the shrewd advice of Hosea Biglow's "gran'ther." We feel that we know.

MATRICULATION SERVICE AT THE DIVINITY SCHOOL

The service for the matriculation of new students was held in the Mary Lorillard Wolfe Memorial Chapel at the Divinity School on Tuesday, November 19th, at three o'clock in the afternoon. The Rev. J. DeWolf Perry, D.D., and the Rev. S. P. Keeling officiated. Sixteen students were presented to Bishop Rhinelander, Chairman of the Board of Trustees, for matriculation, who received them with a few cordial and earnest words. He then addressed the student body and the large congregation present, taking for his text the words found in the Epistle for the Twenty-fourth Sunday after Trinity, "that ye may be filled with the knowledge of His will." He suggested that the words furnish the keynote of life in the Divinity School. The students can find in them the object of their study, the condition of their calling and the measure of their preparation. The words disclose the object of their study because the effort in study should be to learn the relationship which exists between everything that is known and the personality of God and man. This is especially true of the study of theology—the study of the Logos, the study of God in self-expression. Christian theology does not lead to but starts from the Incarnation. Every part of Christian research must follow out the awful fact of the Incarnation and its great consequences—the Incarnation in which God is seen in His Godliest work, His holiest operation and the manifestation of His supremest love. Study undertaken in this spirit would fill each course in the school full of light and life and would make real theologians, those who lay hold of the knowledge of the will of God in order that they may be strong to minister.

The words disclose the condition of their calling. Every man preparing for the ministry should believe in his heart that it was God's will that he should be in the ministry. The only thing that would justify a man in entering the ministry was the humble but unshakable conviction that not on account of his merits but by God's mysterious kindness he had been called to be a priest. Life in the school should be marked by an increasing solidity of conviction on this point until it became unthinkable that he could do any other work.

As a measure of preparation the knowledge of God's will came before the usual work of the class room or the Sunday activities in mission or Sunday-school. It came before study or work and was the fundamental requirement in the preparation for preaching. In the preparation each day should mark some new discovery, some new surrender, some hard task mastered, a process to go on day by day and month by month.

After the service in the chapel a reception of the students, alumni and friends of the school was held by the faculty in the library, and a collation was served in the old library room at the west end of the main building. A large number of visitors graced the occasion and the exercises were characterized by great interest and enthusiasm.

CHURCH TRAINING AND DEACONESS HOUSE

Report of the Head Deaconess

To the Bishop and Corporation of the Church Training and Deaconess House of the Diocese of Pennsylvania:

The Church Training and Deaconess House has now 30 students in regular course and has graduated 142 including 70 deaconesses, beside sending out 19 non-graduates as missionaries engaged by the school. Our workers are in every mission field of the Church except South America, and are the only white women in our African mission. The Alumnæ Association has become a valuable auxiliary of the school. It supports a quarterly "News Letter," keeping all our graduates in touch with one another; it has established local circles for intercession and conference; it sends delegates to the Silver Bay and Cambridge Conferences; and contributes annually to the endowment of the school. The greater number of our applicants come through the influence of our alumnæ, the best possible advertising medium, and the school is now prospering through their loving loyalty.

A few who are here to-day were present twenty-two years ago, at the opening service at 708 Spruce Street. The Canon on Deaconesses had just been passed, causing our founders to enlarge their plan to include not only the training of women and general Church work, as originally intended, but the training of deaconesses also.

We had to evolve the whole system of discipline in the house, as we found no model in this country between a young ladies' boarding school and a convent. I recall that one of the questions raised was "Shall we require the students to scrub the front steps?" as in a strict convent; and another "Should their letters be open to inspection?" We may smile now at these early perplexities but they were very real then. The line we finally adopted has met with the approval not only of our sister training school in New York, but of those of other Protestant bodies started since. Later we became greatly indebted to the English Deaconess School in Rochester for ideals, but their methods had to be so altered to suit American conditions as to become practically original on this side the water. . . Along the lines of hospital, social and religious work, our course of training has developed from small beginnings until we feel well equipped.

From the opening of the school, Dr. Seneca Egbert has lectured on "Hygiene and Emergencies" always arousing enthusiastic interest. Former pupils still remember a classmate coming in late and breathless to his bandaging class, explaining, "I fell down near the corner drug store and hurt my wrist; they wanted to fix it but I hurried back so we could see Dr. Egbert set a real fracture!"

The Episcopal Hospital felt a natural hesitation about receiving outsiders coming for a term of ten weeks on the same footing with their own regular probationers, but the Bishop's request prevailed. Since then five other hospitals have offered to take any that the Episcopal Hospital cannot accommodate, and too much cannot be said of the interest and patience shown our classes by superintendents and nurses wherever they have worked. . .

To help the poor to make comfortable homes, the worker must have practical knowledge. Partly on this account, every resident pupil shares in the household tasks for an hour daily. They also have normal training in cooking, sewing, dressmaking and are taught to keep simple accounts. For "field work" each helps in an industrial school. We are making a special point of the kitchen garden, as in teaching the little girls to become mother's helpers, the young teachers themselves learn system in domestic work. A deaconess told me that she never dusts a chair without thinking

"First the back, then the seat,
Then the rounds and then the feet."

a formula learned years ago under Miss Morris. Miss E. N. Biddle, Miss Buchanan, Miss Parrish and Miss Elizabeth Morris gave our first women thorough training in work among the poor, but, as years rolled by, the places of these rare women became vacant and could not be filled. Through the influence of the managers various agencies were enlisted to help. The Charity Organization receives our seniors as "friendly visitors" and trains them in the principles of co-operative relief, and several seniors are social service workers for the Pennsylvania Hospital, all attending the weekly S. O. C. conferences for advice about their work. Meanwhile not only our Training School, but the Presbyterian and Baptist also, found that the courses on sociology available at that time, were openly anti-religious in sentiment, holding up professing Christians to scorn as lacking in humanity compared to non-Christian social workers. As the charitable and social work of the city is dependent for the greater part of its support upon the subscriptions of professing Christians, we felt this an unjust attack upon our faith, and withdrew our students.

The three Training Schools then started their "Course in Social Problems," meeting weekly in the Church House. The Philadelphia "School for Social Work" has now joined us, furnishing the director, Mr. W. O. Easton. Through him we secure experienced lecturers. There is an average of 50 regular students in attendance. Among the many helps in our practical training, the most indispensable is St. Martha's House. Through the generosity of a Philadelphia Churchman, this property was bought and endowed as a center where our young graduates could gain experience before going out to work on their own responsibility. Deaconess Colesberry was placed in charge and has made it an ideal Church settlement, where she trains not only graduates but as many undergraduates as she can receive, to lift the burdens of the poor from body, soul and spirit. . .

The clergy of the Divinity School and diocese have always responded most unselfishly to the Bishop's appeal for help in the educational department with the result, as Bishop Whitaker used to say, that "We have a faculty unsurpassed by any divinity school in the Church." Many lives have been spiritually enriched and even transformed through their teaching. Certainly our graduates should fulfil the first law of pedagogy at least—"Know what you teach." From earliest days there has been a class for the instruction of Sunday School teachers, begun by Miss E. N. Biddle. Until recently this included the study of the weekly diocesan Sunday School lesson, universally used in the diocese. Within a few years past the adoption of graded lessons in many schools; the establishment of the Standard Course of Religious Instruction with examinations and diplomas, by the General Convention; and the demand for educational secretaries to help in organizing and grading the schools and in training teachers,—all these causes led us to try to conform our methods to the current needs of the Church. Co-operating again, this time with the Presbyterian School, we have established a course in religious pedagogy of which we are justly proud. The juniors are trained in blackboard illustration by Miss Florence Darnell; in manual methods by Miss Du Bois; in telling Bible stories, by Miss Williamson; besides studying class management and lesson construction. The seniors have the psychology of teaching, Sunday School management, and department methods, under the direction of Professor E. M. Fergusson, Educational Secretary of the Presbyterian Board, with a course on the religious nurture of the child by Rev. W. E. Gardner of our own Board of Religious Education. That Board has decided that the requirements for their teacher training certificate are more than covered by our curriculum and they will give their diploma on application to any one holding our certificate in their six required subjects—Old and New Testament (including Geography), Church History, Church Doctrine, the Prayer Book, and Pedagogy. We must still ask the question "How can more of our Sunday School teachers be led to use the opportunities afforded them in this diocese?" We must first create the sense of need of more definite knowledge before the women can appreciate this school. In the effort to do this, the experience of those who have successfully organized classes for mission study would be invaluable in organizing for study under the General Board. It would seem a natural outgrowth from the study of missions to the study of the faith for which those missions stand. If the mission study leaders, the Tuesday Missionary Bible Class, and the Society for Home Study of Holy Scripture, combined to standardize and develop the work of religious education in this diocese, I believe they could easily inaugurate a great movement.

And now I close my last report as your head deaconess. It is hard to part with you all,—the fellow workers and tried friends of many years,—but I feel the deepest thankfulness for having been given these years of service with you in your labor of love.

Respectfully submitted,

CAROLINE H. SANFORD.

WOMAN'S AUXILIARY UNITED OFFERING REPORT

[In the report of the Annual Meeting of the Pennsylvania Branch of the Woman's Auxiliary, published in the *Living Church* of November 23d, it was said that the treasurer of the United Offering prophesied that Pennsylvania's offering at the triennial meeting in New York in 1913, "would be $3,000 less than it was at Cincinnati (in 1910) and $6,000 less than at Richmond (in 1907)." In justice to the faithful women of Pennsylvania, these figures must not go unchallenged. There *is* a falling off in receipts to date, but it is not nearly so large as the report above quoted would indicate. We print in full Mrs. Thomas' report, as treasurer of the United Offering.—The Editors.]

A very active and interested member of the Woman's Auxiliary recently wrote, "Next to the Apportionment, the United Offering is *now* to me the most crucial object in our Missionary work." This is a strong statement. I wish more women felt it! There are 300 women missionaries receiving stipends from the Board of Missions. Of these only 131 are supported by the United Offering. In what better way can we relieve the Board than by assuming the care of all the women workers? It is surely our hope that in the near future the United Offering may do this, but we of Pennsylvania are not doing our share yet. We never wish to ask for money. We are always hoping that an intelligent understanding of the United Offering and a love for the work it does may bring more interest and larger gifts.

In 1907, in Richmond, Pennsylvania gave..... $38,425.00

In 1910, in Cincinnati, our gift was only..... 36,076.00

or $2,349 less than the offering in 1907. We have to-day $17,909. It is true we usually double the amount in hand during the last year, but even then we should have only a little over $35,800, or about $2,600 less than we had in Richmond, or $250 less than the Cincinnati offering. These figures are surely discouraging. If every woman will not only do her best, but try to interest *one* other woman, we may do well.

In Richmond we added to our resolution: "Also that to our united gifts there shall be added our earnest and united prayers that God will put it into the hearts of many faithful women to give themselves to the work of the Master in the mission field." Since that prayer has been added more women have offered than the Board could accept, and so in Cincinnati we find the last part of the resolution: "or if they cannot go themselves, to give of their substance gladly, as the Lord has prospered them." "May we not lay on His Altar that which may set them free to serve?"

ADA M. THOMAS,
Diocesan Treasurer of the United Offering.

MEN'S AUXILIARY NOTES

Notes of a MAN who was himself an AUXILIARY—Mahlon Norris Gilbert, Bishop-Coadjutor of Minnesota. He died in 1900. Shortly afterwards a storage warehouse fire destroyed his correspondence and his papers, so that his biography by F. L. Palmer with an introduction by Bishop Tuttle has only just been published by the Young Churchman Co. and A. L. Mowbray (London). Well worth waiting for, and all the more valuable because of the perspective.

First, the MAN. Let Bishop Tuttle speak: "Mahlon Norris Gilbert—a man greatly loving; a man greatly beloved; a man giving out sympathy wonderfully; a man calling out sympathy wonderfully; a man showing loyalty with his whole heart and soul; a man arousing wholesouled and wholehearted loyalty." Bishop Potter: "Anyone more single, strenuous, and devoted in every best service, anyone more engaging and inspiring in all my contacts with him I never knew. To have known him is an incomparable privilege; to have lost him is an immeasurable bereavement. In all our House of Bishops, he was to me the prince of manliness, honor, fearlessness, and Christian chivalry. Ah, rare and beautiful soul, what shall we do without you!" Bishop Hare: "My nearest neighbor in the Episcopate, my trusted counsellor, one of my dearest friends—shall I ever find his like again?" Bishop Doane: "He has won for himself a high place of honor and a deep place of affection among his brethren and in the Church at large. . . . He had a marked influence in the House of Bishops, and stirred the Church whenever he spoke upon matters concerning our missionary work. . ."

Secondly, let Bishop Gilbert speak himself, with an introductory line from his biographer: "In an open letter in 1898, just before the great revival of missionary interest in the Episcopal Church, Bishop Gilbert made two wise suggestions, which, as since developed, with Bishop Brewer's admirable Apportionment Plan, have done wonders in arousing enthusiasm for missions: "TO THE EDITOR OF THE CHURCHMAN: Your editorials on the subject of missions have greatly moved me. Never before have I so deeply realized the 'sleep' which has so heavily fallen upon the Church in regard to that which is the primary object of her existence. You have sounded the bugle note of awakening and advance. How can the Church respond? Churchmen are inherently as generous as the members of other Christian bodies. They simply need arousing. Can this be done? Yes. How? Agitate! Agitate! In what way? In press, in pulpit, in convocation and convention. Instead of one Missionary Council during the year in one city, let there be three in different parts of the country. The Missionary Council focalizes missionary interest and enthusiasm. It warms the hearts of the immediate community. It sends the delegates and attendants home with glowing hearts. Why not utilize this splendid and effective agency in a larger measure? Put into the work at least two field secretaries. Let them go from one end of the land to the other, organizing missionary meetings, addressing congregations, attending diocesan conventions. . . . They will be the incarnation of the missionary idea. . . . We may bewail the opportunity to present missions at the General Convention, but I do not see how this can be avoided. Let us face the situation boldly, and act with wisdom, hopefulness and courage. Let us fire the Churchman's heart by the living voice.

"M. N. GILBERT,
"Bishop-Coadjutor of Minnesota."

The impossible has happened. Even the General Convention is giving place and importance to the Church's *Mission*.

DIOCESAN TEACHER TRAINING COURSE

The Executive Board of the Sunday School Association of the Diocese of Pennsylvania has adopted for use in this Diocese the Standard Course of Teacher Training set forth by the General Board of Religious Education.

This course provides for a certain number of hours of class instruction in such subjects as would prepare a teacher to handle intelligently the material taught in most Sunday Schools of the Church. The number of hours assigned to each subject is in the nature of a minimum rather than a maximum, but the effort has been made to preserve a due proportion of attention to the various subjects entering into the course.

The course is based upon the idea of an hour's instruction each week, in which case the total of 120 hours would perhaps spread over three years, allowing 40 weeks of instruction a year. For convenience, therefore, the subjects have been placed in three groups, as follows:

FIRST YEAR'S WORK

Religious Pedagogy (10 hours general and 5 hours specialized)	15 hours
Gospels and Life of Christ	10 "
Christian Year	5 "
Missions and Social Service	10 "
Total	40 hours

The advantage of this grouping for the first year is that it gives the teacher: (1) the whole pedagogical survey; (2) the most important of all subjects, the Life of Christ, supplemented by its objective reflection in the Christian Year; and (3) the most vital applications of Christian truth, Missions and Social Service. This is a fundamental preparation for teaching in all grades.

SECOND YEAR'S WORK

Apostolic Church (Acts and Epistles)	10 hours
Biblical Geography	5 "
Catechism and Christian Doctrine	10 "
Prayer Book and Church Worship	10 "
History and Organization of the Sunday School	5 "
Total	40 hours

In this year the emphasis is on those matters which are more specifically Church

teaching, and concern generally the middle or higher grades of the Sunday School.

THIRD YEAR'S WORK

The Old Testament	20 hours
Church History	20 "
Total	40 hours

This last year is spent upon the longer and usually more intricate subjects.

Any subject of the course may be taken up separately, and at any time, or in any order, and due credit given for its mastery. This permits, therefore, any combination or sequence of subjects which may be desired, provided that each be taken as a distinct subject. And more time, of course, may be given to any subject than has been indicated; it being intended that the course shall serve as a norm rather than an iron-clad requirement. No certificate, however, will be issued where studies have covered a less number of hours than those assigned to the particular subjects.

CERTIFICATES AND DIPLOMAS

Provision is also made for examination of those who choose to enter for it, or write a thesis on the subject, whether they attend the Teacher Training Classes or not; and certificates will be given to those who pass a successful examination or write a satisfactory thesis on each subject, and diplomas will be given to those who pass the examination in all subjects in each year's course; the obtaining of seventy per cent of marks being the passing grade. The diplomas will be signed by the Bishop of the Diocese. On the completion of the full Standard Course a diploma will be given by the General Board of Religious Education.

There are three methods whereby the Standard Course may be studied.

1. THE DIOCESAN TRAINING SCHOOL

A Training School for the Diocese is held at the Church House on the second and fourth Saturday afternoons during the season, at 2.30 o'clock, which all Sunday School teachers and officers are cordially invited to attend.

The lectures for this season will commence Saturday, October 26th, when lectures will be given on the second year's work, by the Rev. W. Herbert Burk on "Biblical Geography," and the Rev. Llewellyn N. Caley on "The Apostolic Church (Acts and Epistles)." It is hoped that arrangements can be made to have lectures also on the first year's work.

2. PAROCHIAL TRAINING CLASSES

Arrangements can be made for the lectures to be given on the appointed subjects in any parish or group of parishes in the Diocese by rectors or those whom they may appoint, on the understanding that the examination papers shall be set and examined by the Teacher Training Committee of the Sunday School Association of the Diocese, and that those who pass shall be entitled to receive the diocesan certificates and diplomas.

3. HOME READING COURSES

This is a plan which any teacher can pursue by the help of recommended books. The books are to be read at home, and then the diocesan examiners offer an examination, or require some equivalent evidence of the work done, such as the writing of a satisfactory thesis on the given subject, before recommending the teacher for a certificate or diploma.

Teacher Training Classes are held at the Church House at 2.30 P. M., on the second and third Saturdays in the month. At present lectures are being given on "Religious Pedagogy" and "The Life of Christ," for the first year's work; and on "The Apostolic Church" and "Biblical Geography," for the second year's course.

At the Sunday School Institute, held at the Church of the Holy Apostles in October, forty certificates were presented to the teachers who passed their examinations successfully last spring.

AN ERROR CORRECTED

The people of St. George's Church, West End (Sixty-first Street and Hazel Avenue), and their rector, the Rev. G. La Pla Smith, have not received the credit that is their due. They gave last year $97.50 on the apportionment; but the authorities in New York confused St. George's, West End, with St. George's, Richmond, and in their earlier reports added this sum to the credit of the latter. The proper correction is to be made, we understand, in the annual tables issued by the treasurer of the Board of Missions. In the meantime, THE CHURCH NEWS is glad publicly to give credit where credit is due.

THE GIRLS' FRIENDLY SOCIETY

It was found last year that an advance list of the diocesan meetings to be held during the season was of much use to the branches, and the following schedule has been issued and sent to every working associate:

BULLETIN OF EVENTS

January 9th, 2.30 P. M.—January Council Meeting, Holy Trinity Parish House.

February 9th, 8 P. M.—Missionary Service for Members and Associates, Old St. Paul's Church.

February 11th.—Quiet Day, St. Clement's Parish House.

April 10th, 3 P. M.—April Council Meeting (Supper). 7.30 P. M.—Conference of Associates, Holy Trinity Parish House.

April 24th, 7.45 P. M.—Annual Service. (Exhibit of Lenten Work. Supper.) Holy Trinity Church.

May 3d, 3 P. M.—Candidates' Service, St. Luke's Church, Germantown.

May 7th, 4 P. M.—Literature Department Entertainment. To be announced.

The Quiet Day will be conducted by the Right Reverend Philip M. Rhinelander, D.D.

Four Neighborhood Conferences for associates and members have been held under the chairmanship of the several vice-presidents. Schuylkill Valley, at St. John's, Norristown, with Miss Lukens presiding; Germantown, at St. Luke's, with Mrs. Denniston; Northern, at St. Matthias', with Mrs. Medary; Southern, at St. James', with Miss Maule. Papers on given topics were read by the members and short reports made by each branch in the district.

The diocesan officers are most anxious to develop these conferences, as each one has been far better attended than any general conference for the whole diocese; thus showing that the district idea has the endorsement of the members.

✠

A band of church workers, headed by their rector, carried Christmas cheer last year to a whole district in the White Mountains of New Hamsphire. The little party traveled by sleigh behind the "reformed racehorse" who lives in the rectory stable, making a Christmas five weeks and 210 miles long. During this time there were twelve celebrations of the Holy Communion. They held seven children's services, a carol service at a hospital, dressed five Christmas trees and distributed gifts in three extra places.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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Single Numbers.....15 cents
Annual Subscription (by mail).....$1.00
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The Church House,
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THE CHURCH NEWS will be published on the first of each month, except July, August and September. Each issue will be of at least 20,000 copies.

The subscription price, described above, as "Annual" would perhaps be more accurately described as for a "Volume" of the paper.

Volume 1 will consist of eight numbers; while succeeding volumes will contain nine numbers. The above explanation is made in answer to several inquiries.

The subscription manager is much encouraged by the responses already received; but in order to establish the paper the number of subscribers already enrolled will have to be multiplied many times over. We ask for prompt action.

DO IT NOW.

THE BOARD OF MANAGEMENT.

Episcopal Appointments for January and February

Sunday, January 5—Second Sunday after Christmas
PHILADELPHIA—Church of St. Jude and the Nativity
VISITATION BY THE BISHOP.
A. M. PHILADELPHIA—*Church of the Messiah*
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Good Shepherd, Kensington*.....The Bishop Suffragan

Wednesday, January 8
Evg. PHILADELPHIA—*Church of the Resurrection*.The Bishop

Friday, January 10
Evg. PHILADELPHIA—*St. Barnabas' Church, Kensington,*
The Bishop Suffragan

Sunday, January 12—First Sunday after Epiphany
A. M. PHILADELPHIA—*Zion Church*.....The Bishop
A. M. PHILADELPHIA—*Church of the Annunciation,*
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Luke's Church, Kensington,*
The Bishop
Evg. PHILADELPHIA—*St. John Chrysostom Church,*
The Bishop Suffragan

Wednesday, January 15
Evg. PHILADELPHIA—*St. Bartholomew's Church*..The Bishop

Friday, January 17
Evg. PHILADELPHIA—*Church of St. John, Northern Liberties,*
The Bishop Suffragan

Sunday, January 19—Septuagesima
A. M. PHILADELPHIA—*Church of the Advocate*.....The Bishop
A. M. ROXBOROUGH—*St. Alban's*.....The Bishop Suffragan
Evg. PHILADELPHIA—*Emmanuel Church*.....The Bishop
Evg. PHILADELPHIA—*St. Matthias' Church,*
The Bishop Suffragan

Wednesday, January 22
Evg. PHILADELPHIA—*Church of the Covenant*....The Bishop

Sunday, January 26—Sexagesima
A. M. PHILADELPHIA—*Church of St. James the Less,*
The Bishop
A. M. PHILADELPHIA—*St. Stephen's Church,*
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Simeon's Church*.....The Bishop
Evg. PHILADELPHIA—*The Incarnation*.The Bishop Suffragan

Sunday, February 2—Quinquagesima
A. M. PHILADELPHIA—ST. CLEMENT'S CHURCH.
VISITATION BY THE BISHOP.
A. M. PHILADELPHIA—*St. James's Church,*
The Bishop Suffragan
Evg. PHILADELPHIA—*St. George's Church, West Philadelphia,*
The Bishop Suffragan

Wednesday, February 5—Ash Wednesday
Evg. PHILADELPHIA—*Church of St. Sauveur*.....The Bishop

Friday, February 7
Evg. PHILADELPHIA—*St. Augustine's Mission*....The Bishop

Sunday, February 9—First Sunday in Lent

A. M. PHILADELPHIA—*St. Matthew's Church*.....The Bishop
A. M. PHILADELPHIA—*Church of the Ascension*,
The Bishop Suffragan
P. M. PHILADELPHIA—*Christ Church Chapel*.....The Bishop
Evg. PHILADELPHIA—*L'Emmanuello Mission*,
The Bishop Suffragan

Wednesday, February 12—Ember Day

Evg. PHILADELPHIA—*St. Thomas' Church*.....The Bishop

Friday, February 14—Ember Day

Evg. PHILADELPHIA—*Church of the Crucifixion*,
The Bishop Suffragan

Sunday, February 16—Second Sunday in Lent

A. M. PHILADELPHIA—*Church of the Holy Trinity*.The Bishop
A. M. PHILADELPHIA—*All Saints' Church*,
The Bishop Suffragan
Evg. PHILADELPHIA—*Holy Trinity Chapel*.....The Bishop
Evg. PHILADELPHIA—*St. Timothy's Chapel*,
The Bishop Suffragan

Wednesday, February 19

Evg. PHILADELPHIA—*Chapel of the Prince of Peace*,
The Bishop

Friday, February 21

Evg. PHILADELPHIA—*Church of St. John the Evangelist*,
The Bishop Suffragan

Sunday, February 23—Third Sunday in Lent

PHILADELPHIA—CHURCH OF THE HOLY APOSTLES.
VISITATION BY THE BISHOP SUFFRAGAN.
A. M. *Princeton University*.....The Bishop
Evg. PHILADELPHIA—*Chapel of the Holy Communion*,
The Bishop

Wednesday, February 26

Evg. PHILADELPHIA—*Chapel of St. Simon the Cyrenian*,
The Bishop

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Editors of THE CHURCH NEWS, the Church House, Twelfth and Walnut Streets, and should reach them not later then the 21st of the month.

January 1. Wednesday. The Circumcision of Christ

January 5. Second Sunday after Christmas

January 6. Monday. The Epiphany

Being the Feast of the Epiphany, the Clergy Missionary Association will not meet.
The Church Club at 8.15 P. M. Addresses by Bishop Rhinelander and Bishop Lloyd.

January 8. Wednesday

Special Meeting of Board of Overseers of Philadelphia Divinity School, at 3.45 P. M.

January 9. Thursday

Trustees of the Diocese, at 4.30 P. M.
Meeting of Council of Girls' Friendly Society, Holy Trinity Parish House, 2.30 P. M.

January 12. First Sunday after Epiphany

January 13. Monday

Clerical Brotherhood. Topic, "Pragmatic Test of the Christian Ministry." Essayist, Rev. Frederick M. Kirkus, Wilmington, Del.
Executive Committee of the Divinity School, at 4.30 P. M.
Epiphany Meeting of Foreign Committee, Woman's Auxiliary, St. Peter's Church, 2.45 P. M. Speakers: Rev. Mr. Meem of Brazil, and Mr. Charles E. Beury.
Woman's Auxiliary: Domestic Committee at ten o'clock. Speakers, Bishop Reese and Father Hughson.

January 16. Thursday

Bishop White Prayer Book Society, at 4.30 P. M.
Executive Committee Bishop White Prayer Book Society, at 4 P. M.
Annual Meeting of the Reading Circles for the Clergy, at the Church House, 3 P. M. All interested are invited.

January 17. Friday

Meeting to organize an association auxiliary to the American Church Institute for Negroes, for the support of the Church's Industrial Schools in the South. Church House, 4.30 P. M.

January 19. Septuagesima Sunday

January 20. Monday

Clerical Brotherhood, "Inter-Church Federation." Essayist, Rev. Edwin Heyl Delk, D.D., President of Philadelphia Association.

January 21. Tuesday

Meeting of Joint Boards of Philadelphia Divinity School.
Mid-Winter Banquet of the Associate Alumni of the Philadelphia Divinity School. Houston Hall, U. of P., 6.30 P.M.

January 22. Wednesday

Meeting of St. Vincent's Guild for Acolytes, St. Clement's Church, 8 P. M.

January 23. Thursday

Conference of Church Workers among Colored People, St. Thomas' Church, 8 P. M.

January 25. Saturday

The Conversion of S. Paul.

January 26. Seragesima Sunday

January 27. Monday

Clerical Brotherhood. "Our City Club and its Aims." Essayist, Rev. Hubert W. Wells, Executive Secretary of Philadelphia City Club.
The Men's Auxiliary, at 4.15 P. M.
Woman's Auxiliary: Indian's Hope Committee. Address by Bishop Biller. Church House, 11 A. M.

January 30. Thursday

Annual Dinner of the Church Club, Hotel Walton, 6.30 P.M. Speakers, Bishop Williams, of Michigan; Bishop Rhinelander, Bishop Garland, Rev. William H. Van Allen, D.D. of Boston, and William A. Glasgow, Esq.

THE CITY PROBLEM

By the Rev. Edward Marshall Frank

I. The Emmigrant

What is the future of our great cities? This is a question which forces itself upon all who have the welfare of the nation at heart. The political control of the cities lies within the densely populated districts. We must study these districts and make every effort to improve them or our cities will become a menace to the nation. That a change is rapidly taking place in every large industrial center is a fact only too well known. The improved transportation facilities and the modern homes in the suburbs make rural life possible to all the better classes, not only to the people of means, but to those who receive a fair salary and hold permanent positions. The constant loss to our city life and its institutions by these removals cannot be estimated. No one can be blamed for seeking a broader life, pure air, pleasant surroundings, and better opportunities to rear their children; and consequently we must expect this exodus to continue until practically all the members of this class of society have forsaken city life. Even if our cities should be entirely rebuilt and modernized, it is problematical whether these people could be retained. As a result, fine old residential sections of large cities have totally changed. Churches have been turned into factories, garages, warehouses, amusement halls, etc., and the general trend has been downward, tenement and rooming houses abounding.

In order better to understand this transformation, we will divide into three classes the inhabitants of these localities, namely, Americans, Jewish and Gentile immigrants. First, we will take up the Americans, who are composed of: (*a*) The poorer artisans and laborers, whose employment is irregular, wages small and who are being made poorer constantly by competition with the immigrants. These are the only worthy poor in the old section, and they are often driven by distressing circumstances and intemperance into either the lodging-house element or crime. (*b*) The rooming-house element, who are mostly the young people drawn from the poorer agricultural classes (such as tenant farmers and farm laborers), and out-of-town factory workers, who are constantly coming into the cities. A large portion of this population is female. They usually find work in underpaid industries and necessity forces them to live where room rents are cheap. Their employment being uncertain and irregular, inmates of houses of vice and criminals are largely recruited from this class. (*c*) The lodging-house element, which consists of those who have practically given up the struggle and become wanderers, begging their way through the world, going from city to city, dependent upon the bounty of missions when they are no longer able to pay the cheap rates of lodging houses. (*d*) The criminal: the men in this class live a life of petty crime such as pick-pocketing, holdups and burglarizing, while others live upon the proceeds derived from the vice of women. The women in this class either live a life of open shame or supplement their wages by moral irregularities.

Most of the religious work done for the poorer Americans is of the sensational rescue and mission type, conducted in vacant stores or old buildings, by methods that are crude and have no connection with the religious life these people enjoyed in their former homes. Only the lowest type of these people are reached in this manner, and when they have fallen to the level of the slum mission, it is very difficult to improve them. I do not want to minimize the good that is being done by this type of mission work, but why not use our discarded churches for this purpose, manned by clergy who are sympathetic and able to make a study of the existing conditions? In furtherance with this plan, we could add sisterhoods, who in quiet and confidence could work amongst the women: houses where hospitality could be given in a way that would eliminate all stigma; places where social work could be done and where the sweet quiet spirit of the Master prevailed. Of course, unworthy persons will be helped, and the unscrupulous will take advantage, and the expense will be great, but are not the souls and bodies of men and women worth all of this?

We now come to the Hebrew population, with which the Christian church can do very little. The Jew has suffered at the hands of Christians in Europe and his racial instincts have been overly developed. These people are proud and because of their passion for learning feel superior to the Gentiles. Moreover, despite all restrictions and prejudices, they have commercially succeeded. They are generally law-abiding and temperate and soon discern the spirit of those who work amongst them. If the Christian church is to gain an influence among the masses of Hebrew people, her work must be done in a friendly and not in a proselyting manner. The first step towards gaining the Jew's tolerance of the Christian religion is kindness and love. The Jew surrounded by such a Christianity would soon lose his Hebrew characteristics.

The immigrant I put last, although I consider him the most important problem, and that work with him means to a very large extent the future of American Christianity. Civilization owes much to the immigrant. The new world was built by him and he is constantly developing our resources. His character is little understood and prejudice plays a very large part in our treatment of him. Do not let us think that he represents the worst element in Europe, for, as a matter of fact, he represents the most useful and industrious. It must be admitted that it takes courage and perseverance for the peasant of southeastern Europe to leave his old associates and come to a country, whose language and customs are strange, to say nothing of the thrift required to save his passage money. Nowhere is this courage better exhibited than in the steel works and in mines, where thousands are annually sacrificed upon the altar of American industry. Their persistency is graphically illustrated in the way they turn the waste timber lands of the Northwest into farm lands and build their homes in the wilderness. Their love of home and family is nowhere better shown than at the steamship agencies and foreign banks, where tickets and drafts are constantly being sent to loved ones on the other side. Europe has awakened to the fact that she is losing her best people. All the northern countries of Europe are opposing emigration, and doing what they can to improve conditions at home or influencing the emigrant to migrate to colonies of the home country; and now Austria Hungary has begun a campaign to restrict her emigration. These facts account in part for the change in the character of our immigrants since the year 1882. Previous to that time, most of the immigrant population came from the Scandinavian

countries, Germany, Holland, Belgium and the British Isles. The city of London would form the center of a circle including this field. These races, by blood and centuries of contact, were practically one people. They soon became assimilated, learning our customs and language, rapidly developing into Americans. The country was large and sparsely settled; our industries, as yet, undeveloped, and colonizing racially was impossible.

Since then the center of this field has steadily moved eastward until it rests to-day at Constantinople. This includes the Poles, Bohemians, Ruthenians, Hungarians, Servians, Roumanians, Bulgarians, Croatians, Macedonians, Greeks, Syrians, Armenians, Sicilians and southern Italians. These races form colonies, taking, like an invading army, section after section of our cities exclusively for themselves, building business on racial lines, coming in contact with practically only the lower class of Americans. In these districts all foreign customs are observed and the prejudices of centuries are perpetuated, years of political difficulties having a tendency to closely weld them together. When they enter any industry, they monopolize it and the native is excluded. It has become practically impossible for the native American to work at street-cleaning or to enter the tanneries, steel works, mines, etc. The American is therefore forced to rise above the immigrant (industrially) if he is to remain self-respecting. If he cannot do this, he must fall below him, as he finds it impossible to work with him. To this condition is due largely the existence of the lodging-house and criminal classes, as the immigrant is able to live more cheaply and has more thrift and strength, succeeding where the native fails. As a consequence, the native with whom the immigrant comes directly in contact has little to commend him. He gradually loses his hold on certain industries, often being without employment, and thus looks unfavorably upon the immigrant, who more readily finds work, because his countrymen are ever on the alert to secure it for him. The army of the unemployed is largely a native army.

Let us also realize that these foreign peoples have much to contribute to the new world beside mere physical energy. Art, music and crafts have for centuries flourished among them, and they pay for the many good things we have to offer, with things which build up our civilization. In the process of assimilation, we must not be too urgent upon the immigrant giving up the customs and traditions of his native land, as this only tends to antagonize him. America is still in the making, and by cheerful forbearance and patience, we cannot help but bring out the best that is in these races. Settlements have taken a step in this direction, and while they have done much good, their work is non-religious, whereas these people have strong religious feelings.

II. Religious Work Among the Immigrants.

The religious work among the immigrants of the nineteenth century was largely done by the Roman church and the Protestant denominations. These bodies were better fitted to meet the situation than ourselves, because the peoples of northern Europe belonged either to the Roman church or one of the reformed bodies. The antagonistic feeling between these two classes of Christians left the Church but a small opportunity, the Roman Catholics feeling that we had adopted too many features of the Reformation, while the reformed bodies felt that we had retained too much of what they considered distinctly Roman. Our growth has been largely from the English-speaking world and those foreigners who have become thoroughly Americanized.

In order to understand our religious opportunities, we must bear in mind the two groups into which Christians are divided, namely, Catholic and Protestant. The Catholic is again divided into two groups, Papal and Episcopal: the Papal, which stands for absolute central authority and uniformity in worship, based upon an Italian standard, and the Episcopal, which stands for the earlier rights of Bishops and the national and racial rights of the people. This permits them to develop their churches in accordance with their characteristics and to maintain a worship in the language of the people. The Protestant group ignores authority and magnifies individual judgment. Into this group fall the hundreds of Christian sects whose whole aim is to make proselytes of every nation and introduce throughout the world the unhappy divisions that have so harmed the religious life here. These Christians, in their sectarian zeal, have introduced missions in the East and have weakened the Christian population in Mohammedan lands, causing much unhappiness, and for this reason the newer immigrants from southeastern Europe will not be influenced by their efforts.

The people who are coming to this country at the present time come from the oldest Christian lands. They have struggled against every Asiatic invasion, have suffered for centuries under Mohammedan misrule and they have received their Christianity either directly from the Apostles or their successors. Living in the unchanged East, they feel that they have kept the faith in its primitive purity. There is every mark of earnestness and spirituality among them. They have refused for centuries to accept the altered forms of Rome and they now with equal zeal refuse to be proselyted by the more modern forms of Protestantism. They have never known either the Papacy or the Reformation and will follow neither. The American Church is alone able to do a work among them. We belong to the same group of Christians. We are not a schismatic body, as we have never made uncatholic conditions of communion or refused to extend to other clergy and laity the same privileges we extend to our own members. All clergy who have the historic ministry and who hold the Orthodox faith are accepted by us on the same basis as the clergy of the Church of England. But while we believe that the Anglican communion best expresses in her liturgical worship the devout spirit of the English race, we do not expect that (as Rome does) our liturgy would prove acceptable to all the races of men. As long as there are diverse races, there will be diverse ways of expressing the same spirit. Every Catholic liturgy can be used among us. The Churches of the East best express the religious feelings of these people, and it is our duty to supply these thousands of incoming Episcopalians with clergy and services suitable to their understanding. This no other religious body can do, so the work naturally falls to us.

Let us imagine ourselves (if we are to understand our work here) in an American colony in Russia, not understanding the Russian language, but desirous of attending divine services. We would not be attracted to the Russian church;

it would seem very strange to us: nor would we be attracted by a Dukebor (a Russian sect) minister, who would tell us that we must be Russianized at once and that all our religious teachings and experience were totally wrong. Under these conditions what would transpire? Would we not naturally grow careless and our children grow up without the faith? On the other hand, if the Russian priest came and told us that he would secure an Episcopal clergyman for us, that we could have the use of his church in order to hold the services dear to us, that he did not wish to change our religious belief or practices (as his Christian love and the spirit of the Russian church were broad enough to understand us), in what manner would his advances be received? How grateful we would be! What love and respect we would have for the Russian church and its clergy! As our sojourn continued, so would our love for the Russian church deepen, and should it become necessary for us to live in another part of the Empire, we would always feel that the Russian priests were our sincere friends.

III. The Church of the Advent

There are over a million Eastern Episcopalians in this land, the majority of whom will abide permanently with us. Will we do for them what we would wish them to do for us if the case were reversed? This is the spirit which animates the Church of the Advent, and its influence is already being felt beyond its parochial boundaries. This church is located in the northeastern part of the city's center. The American people in this vicinity are of the classes described in the beginning of this paper, and they are growing fewer year by year. Sociological reasons prevent their attendance at church, while their demands upon the rector, comparatively speaking, are greater than they ever were. There are two or three funerals a week, frequent baptisms, calls upon the sick and dying, demands of many other kinds, such as attendance at magistrates' courts, police stations, etc. The environment is depressing, and the lack of funds, due to the poverty of these people, is trying; nevertheless the Church is doing all she can for the American people in this locality. The Jews we are trying to impress with Christian kindness. We have loaned our Parish House for meetings of interest to them, on several occasions, thereby winning the esteem of the Jewish population in the vicinity.

The American and Jewish population are gradually leaving the district and the various Slavic races of southeastern Europe are taking their places. These people made a new problem for the rector and he tried to arrive at their point of view. He learned that where they resided the price of property was prohibitive and that they were too poor to build their own churches. Their meetings were held in halls and often in places where saloons were established, because they were cheaper. When they held religious services, which was not often, these same halls were used. The Church of the Advent was poorly attended and had a large parish building, which was seldom used on Sundays. Why, then, could not these buildings, which were built for the worship and glory of God, be used by these people? The rector talked the matter over with the people of the various colonies and some of the clergy who ocasionally came to minister to these people, and after persistent work to make clear to them the attitude of the Church, he won them over to the idea of using the buildings for their religious services and social meetings. The first arrangement was one made with the Servian priest, who consented to bring his people and to conduct his services at an hour when the church was not being used, and to contribute to the support of the church the same amount of money that he had previously paid for the rental of a hall. An Armenian congregation was also secured, which agreed to the same arrangement and after this a large Ruthenian congregation of about six hundred members, together with its priest. The American priest found these congregations added somewhat to his duties, as he stood ever ready to advise and help them in every good work that was attempted, and at the present time, instead of ministering to about thirty or forty people, the Church of the Advent ministers to about two thousand souls every Sunday. At times the church is crowded to its fullest capacity and even the gallery, which had not been used for years, is filled. There are no intermissions between services. As soon as one congregation is through, another begins, and Sunday is a busy day in the church that but a few years ago was pronounced by one of the leading clergy of the city, a "forlorn hope."

In order better to understand the work that is being done, we will describe a Sunday at the Church of the Advent. At 7.30 in the morning the Ruthenian service is held, attended by about two hundred people. This service lasts until 9 o'clock. As soon as this is over, the Servians and Roumanians attend, and their service, which is held in the basement of the church, lasts until 10.30. At 10 o'clock the English service begins for a congregation of about one-third Americans and about two-thirds composed of various foreigners, who are beginning to learn English and who have been told by their priests that attendance upon the English services is as much a fulfilment of their religious obligations as attendance upon services conducted in accordance with their own rite. Thus the congregation at the English service has been more than trebled by extending Christian hospitality to others of the same faith, and these people, understanding that we are extending to them sympathy and help without the idea of proselyting, work with the Church in the most friendly manner.

The English service is followed by a Ruthenian service, and this service packs the church to its utmost capacity and lasts until about 1.15 P. M. The Armenians, no longer being able to celebrate the holy communion in the morning, follow the Ruthenians with a service beginning at 2 o'clock. This is done by special dispensation that they have received from their Bishop.

During these services and after them, weddings and funerals are frequently held, either in the Sunday School room, or in the church between services.

The work soon spread from this center and opportunities were found in other districts until from the Church of the Advent have sprung the following missions:

Polish: Frankford, Philadelphia, Pa.; Wilmington, Del.; Camden, N. J.

Syrian: St. Timothy's Chapel, Philadelphia, Pa.; Atlantic City, N. J.

Ruthenian: Phœnixville, Pa.; Chester, Pa.; Point Breeze, Philadelphia, Pa.; Wilmington, Del.

Servian: Steelton, Pa.; Ambler, Pa.

Greek: Harrisburg, Pa.

The foreign population that we are called upon to aid numbers about 40,000 in the City of Philadelphia and 600,000

in the State of Pennsylvania, to say nothing of the numbers spread over the entire area of the United States. Those who know these facts cannot but regret that there should ever be a readiness to sell church properties located in the very districts where these people reside, and which could be used for the spread of Christ's Kingdom, for the uplift of our fellow men and for the greater glory of God.

NEW RECTOR OF THE CHURCH OF THE HOLY APOSTLES

On Thanksgiving Day the new rector of the Church of the Holy Apostles assumed duty, preaching at the morning service. In the evening of the same day there was a reception, at which Mr. and Mrs. Capers met the people of the parish, and their invited guests.

The Rev. William Theodotus Capers was born in Greenville, South Carolina, on August 9, 1867. He is a son of the late Rt. Rev. Ellison Capers, D.D., Bishop of the Diocese of South Carolina, who served with distinction as a brigadier-general of the Confederate Army during the Civil War, at the end of which he entered the ministry.

Mr. Capers was educated at the South Carolina College and Furman University, and then was engaged in business for a few years. He was graduated from the Theological Seminary of Virginia in 1894, was ordained deacon the same year, and advanced to the priesthood in the year following. From 1895 to 1901 he was rector of Grace Church, Anderson, South Carolina; for the next three years he was rector of Holy Trinity Church, Vicksburg, Miss.; and from 1903 to 1905 rector of Trinity Church, Asheville, North Carolina. Since 1905 he has been dean of Christ Church Cathedral, Lexington, Kentucky, which post he left to come to Philadelphia.

It may be of interest to recall that the Church of the Holy Apostles was started as a mission in 1869 by Phillips Brooks, then rector of Holy Trinity Church. It has had only four rectors, the Rev. Dr. Charles D. Cooper, the Rev. Henry S. Getz, the Rt. Rev. Dr. Nathaniel S. Thomas, and the Rev. Wilson R. Stearly.

ST. DAVID'S, MANAYUNK

The Rev. Edward S. Hale, of Washington, D. C., has accepted a call to become rector of St. David's, Manayunk, and expects to take charge on Christmas Day. Mr. Hale has been curate at the Church of the Ascension, Washington, for the past sixteen months, and is considered a forcible preacher and an exceptional man. Mr. Hale was born in Claremont, N. H., and is the eldest son of a priest of the church, the Rev. Charles Stuart Hale. He was educated at St. Paul's School, Concord, N. H., at Harvard, and at St. Stephen's, of which last institution he is a graduate. From 1909 to 1911 he was an Instructor and later Acting Professor of History at St. Stephen's. In 1910 he was married to Miss Edith Rodgers, only daughter of the Rev. Dr. William C. Rodgers, president of St. Stephen's College. Mr. Hale was ordained deacon in 1911 and priest in 1912 by Bishop Harding, of Washington, and was the first priest ordained in the Bethlehem Chapel of the National Cathedral.

WOMAN'S AUXILIARY MEETINGS

The Epiphany meeting of the Foreign Committee of the Pennsylvania Branch of the Woman's Auxiliary will be held at St. Peter's Church, Fourth and Pine Streets, on Monday, January 13th, at 2.45 P. M.

Rev. Mr. Meem will tell of the Church's work in Brazil, and Mr. Charles E. Beury, lately returned from a second trip around the world, will speak of China and its influence in the East.

Rectors are asked to urge the members of their parishes to attend—men and women.

Mrs. J. Nicholas Mitchell gave a tea to the members of the Mission Study Class Alumnæ for Miss Annetta B. Richmond, of Shanghai, and Mr. and Mrs. B. L. Ancell, of Yangchow, China, on Tuesday, December 17th, from three to five.

ANNUAL MEETING OF PHILADELPHIA LOCAL ASSEMBLY, BROTHERHOOD OF ST. ANDREW

This year the annual meeting of the Philadelphia Local Assembly was held in the Memorial Church of St. Paul, Fifteenth and Porter Streets, on St. Andrew's Day, and owing to the careful and hospitable preparations of the Local Chapter and the splendid equipment of the Parish Buildings (memorials to the late George C. Thomas), a helpful and enjoyable afternoon and evening were spent.

At 3 P. M. the Juniors opened their annual meeting, electing George H. Streaker president and John Knight Shryock vice-president. The president then presented a series of scenes from the lives of boys with a stereopticon lantern. This was followed by two addresses on "Heroic Boyhood—A Goal," by John Knight Shryock, and "How to Win," by Rev. J. J. D. Hall.

At 5 o'clock the Senior Department held its meeting, President McCarthy leading the devotional services, after which was taken up the election of officers for the ensuing year. This resulted as follows:

Chaplain—Rev. George Lynde Richardson.

President—Edmund B. McCarthy.

First Vice-President—Dr. John Wilkinson, Jr.

Treasurer—Alex. F. Williamson.

Executive Committee—Edward H. Bonsall, Ewing L. Miller, J. Lee Patton, Frank H. Longshore, William J. Dickson, Frank O. Zesinger, Aleck McKinnon, Percival H. Granger, B. W. S. Stirling, S. Mendelson Meehan, James M. Collins, H. W. Coxe, W. M. Kalmey, William C. Hubbs.

Supper was served at 6 o'clock, in the basement of the Parish House, it being arranged that all the members could be seated at one time. At the Evening Prayer, which was held in the church at 8 o'clock, the principal speakers were the Right Reverend Thomas J. Garland, D.D., Bishop Suffragan of the Diocese of Pennsylvania, and the Rev. George Lynde Richardson, of St. Mary's, West Philadelphia. The general topic was "The Church's Need—Men for Service."

Bishop Garland said in part:

"The Brotherhood exists for spiritual service and we must have high ideals. At the same time, with our high ideals we must be able to come down and touch common humanity. This often requires sacrifice and service. It must bring the life of Christ to men. The Brotherhood must win men. That is its purpose and in accomplishing this purpose we have the Gospel as an aid so that we are on the winning side. But it is not argument that wins to-day, it is the living presence of Christ's children as they mix with men, that must win. Attendance at church does not only benefit the church-goer, but by its example it is a benefit to others. One of

the dangers of Brotherhood work is that we do not make it constant. It is often intermittent."

The Bishop did not wish to say that the Brotherhood had not grown, but he felt sure that it had not grown commensurate with its task. The problems are such to-day that it must grow stronger and stronger and have spiritual leaders and more of them, who can meet the tasks or problems of the time.

The Rev. George Lynde Richardson said in substance:

"The office of the Chaplain of the Local Assembly carries with it responsibility which is shown right here in my duty to speak to you just before and concerning your corporate Communion to-morrow. It is a solemn and impressive thing to see and feel men communing in a corporate body, but corporate communions have their danger. They must not be mechanical. We must be prepared to pledge ourselves to a gift of service and this gift must be of a proper kind, must be a gift that is fitting to the Master. God does not need our gifts, however, but we need his gifts, for without his gifts, light and water and heat and food and all the things that surround and comfort us, we would immediately perish. It is for our own good, for our own development, that we must give proper gifts. Some of the greatest sins are the sins of omission. So remember to-morrow at the altar what you must give, what our friends need and want. These gifts generally mean sacrifice and if they do they are the best kind of gifts. So far as God is concerned, he can wait until your gift is a proper one, but you can't wait. Communion will help you to prepare to make that which is a fitting gift."

More than two hundred members of the Local Assembly attended the meetings and it is safe to say that they all left St. Paul's grateful to their hosts and much benefited and uplifted by the services.

BROTHERHOOD OF ST. ANDREW NOTES

The annual meeting for reorganization of the Executive Committee, Philadelphia Local Assembly, was held in rooms of the Y. M. C. A., December 19th. The members assembled for supper at 6 o'clock.

This is one of the most important meetings of the year, and it is intensified by a devotional consideration of the needs and plans of the Brotherhood in the months to follow.

The Executive Committee includes some of the busiest men in Church circles, and a meeting of this nature carries great importance in the mapping out of extensive and intensive work.

The Lenten Service Committee has about completed its arrangements for speakers at the noon-day services to be held at old St. Paul's and the Garrick Theatre.

In addition to the Bishop of Kentucky, who has year after year helped so wonderfully by his stirring addresses, the Bishop of Chicago has consented to come for one week. A long-cherished hope by those who know this large-hearted, manly Bishop is thus to be realized.

A MEETING IN SUPPORT OF THE CHURCH'S SCHOOLS FOR NEGROES

The Bishop of the Diocese wishes to bring to the attention of the Church people of Philadelphia and the suburbs a meeting called with his hearty approval and co-operation for the 17th of January, 4.30 P. M., at the Church House.

The meeting is for the purpose of organizing an association auxiliary to The American Church Institute for Negroes—the proposed association to serve the Institute and its schools as the Armstrong associations in various cities serve Hampton and Tuskegee.

Hampton and Tuskegee are single institutions with a large wealth of equipment and endowment—one located on the eastern coast of Virginia, the other in Alabama. The combined wealth of those two institutions is about $5,000,000, and a considerable proportion of their resources has come, and does come, through the socially organized efforts of the Armstrong associations and other auxiliary clubs.

The Institute has eight schools in six different states, and consequently is enabled to present the opportunities of its schools to the very doors, so to speak, of the neediest negro youth. Our schools have nearly as large a student body as Hampton and Tuskegee, but their combined wealth of equipment and endowment is hardly $500,000.

If Church people knew about our schools as the people of other bodies know about Hampton and Tuskegee they would certainly support them very much more generously than they now do; and the Bishop earnestly believes that an association in Philadelphia, simply organized and drafting the sympathy and social influence of its members, would give information, incite interest and increase income to the Institute and to its schools. Furthermore, the Bishop believes that the Institute's work in developing industrial skill and competency, in the training of thought power, and in the inculcation of the Christian character among negro youth of the South will greatly help the Church in dealing with the urgent problems of negro condition and character in Philadelphia.

COMMISSION ON SOCIAL SERVICE

The Diocesan Commission have attempted to secure some information in furtherance of their work, especially as to the relation of the clergy and their parishes to practical social effort. A questionnaire sent out some months ago, and again recently, has thus far elicited only seventy-two replies; which fact in itself has not a little significance as to the general clerical and parochial attitude towards the subject. So far as the responses have covered the inquiries, it may be interesting to have a record of the facts.

Thirty of the clergy report that they are members of some society or movement interested in social betterment. Forty have parishioners who belong to local or general boards, civic or charitable. Forty-seven have men's clubs, many of which are doing nothing for social betterment, although some are both definite in aim and active in effort. One has a sociological club of Jews and Syrians, and an American club for foreigners as a help to the assimilation of our national ideas. Most regard their parish houses as socializing agencies in a general way; a few make them real social centers. Only thirteen have Bible classes engaged in the social teaching of the Bible. Forty discuss civics and social subjects in sermons, and seventeen have lectures or debates in men's clubs. Several suggestions of value were offered as to the way in which the Commission may be of use to the Diocese; others of manifest earnest intent appear to misconceive the functions of such a Commission. The most helpful seemed to be the following: publishing facts bearing on social service; an occasional résumé of the best current books on the subject; a bureau of speakers for men's clubs; a monthly conference at the Clerical Brotherhood or Church Club; a Sunday School lesson course; co-operation with similar agencies outside of the Church; a campaign for converting the clergy to interest in the topic! Two seemed to converge to the same point: for the Commission to take its work as seriously as the

Presbyterians do, and to induce the Diocese to take sides in industrial crises.

These really lead to the one question on which there was most radical difference—whether the parish as such should take an active practical interest in particular movements. Some were emphatically negative; a majority assented, if politics were excluded. It might be eminently proper for a commission to emphasize the motives and principles bearing on certain social issues, and even for a parish to deal with the specific details of a local problem, when it would be the highest wisdom of the organized diocese not to take a stand as to the particular policies of a movement of the day. The Church as such has about as little to do with methods as the Bible has to do with rules; both are temporary, while principles are perpetual, and the power of these is to be exhibited in the activity of the individual or of some incidental organization.

It is evident that the Diocese of Pennsylvania has not begun to take its obligation to social service seriously. Its Commission is the result of a resolution, and absolutely no resources are afforded for any vigorous effort. New York has a canon making such a commission one of the permanent agencies of the diocese; its activities are recognized as an essential part of Diocesan Missions, and are sustained by a grant of $3,400 for the current year. Obviously, our Commission's work must be primarily educational.

THE CONFLICT BETWEEN CHRISTIANITY AND MOHAMMEDANISM IN AFRICA

From an address by Bishop Luther B. Wilson, of the Methodist Episcopal Church, before the Church Club of Philadelphia, Monday evening, November 25, 1912.

In the Mohammedan world, speaking broadly, we note that while there are numerous sects, they have certain features in common. There is generally an agreement on questions of creed and they are a unit in their opposition to Christianity and very aggressive too. Mohammedanism has a distinct program. It has about two hundred and twenty-five million adherents, of whom fifty million are in Africa. Africa is close to its birthplace and was one of the earliest fields occupied by it. Lately there has been a decided intensification of the zeal of Mohammedanism and there is a strong movement among its leaders to occupy the continent of Africa. Possibly the political subdivisions of Africa have presented that continent as an easier task than work outside of it. Certain other internal factors have helped the spread of Mohammedanism:

1. The heathen world in Africa has not always had the highest form of Christianity presented to it.

2. In certain portions of Africa great atrocities have been perpetrated through Christian nations, e. g., under the rule of Belgium in the Congo.

3. The representatives of Christian governments have not always dealt considerately with the native population.

Then the Mohammedans have quickly availed themselves of all the avenues opened by civilization and wherever a Mohammedan trader goes a zealous propagandist goes with him. Also many officials in Africa of European governments have encouraged the Moslem faith, e. g., those of England in Egypt, the Soudan and Nigeria and those of France in Algiers.

What is Christianity doing in the presence of this movement of Pan-islamism? What are we doing? Relatively little. We have scarcely awakened to the reality of this movement. In one stretch of territory larger than the whole United States, containing seventy millions of people, there are to-day only two missionaries. The fanatical zeal of the Moslem world has been strengthened by recent events in Tripoli and the course of events in Turkey will further intensify this. The Christian world has a few mission stations in Egypt, in the Soudan and Nigeria, but no sufficient force to really impress itself on the native population. We must first assert our faith and then push it against this Moslem world.

Mohammedanism, while monotheistic, is a religion of low type; it has no doctrine of the atonement, no recognition of the redemptive power of Christ and is generally utterly opposed to our own. The Christian world has shown, on the other hand, no sufficient exhibition of zeal and fervor. It has noble workers, but in no such force as to make a distinct impression upon the Moslem population. Africa has suffered sufficiently at our hands. We need a distinct outpouring of Christian faith to declare God's power in that land. If the Christian Church does not speedily arouse itself to heroic action, Mohammedanism will establish itself in Africa as it has never done in any country since the world began and the work of the Christian Church will be that much harder. Christ's Kingdom is not to come here in any easy fashion—neither is it to come in this or in any other generation unless Christ's followers give more evidence of devotion than they have heretofore given. We must give to this work our best representatives and the call for it to-day is urgent. Christianity and Islamism are to come into conflict in Africa as perhaps never before in history. This is the time and hour for Christianity to be united in its faith and purpose and for its followers to touch shoulders in all its work. I believe, however, that the dark continent will yet be won to Christ.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE OF THE DIOCESE OF PENNSYLVANIA

This conference will be held on January 23, 1913, 8 P. M., in St. Thomas' Church, Twelfth Street, below Walnut. Papers, not over fifteen minutes in length, will be presented by the following writers:

1. How to Win the Diocese for Christ: Rev. John R. Logan.

2. The Layman's Part in the Work of the Church: Mr. John M. Bush.

3. Woman's Work for the Church: Miss Lucretia C. Miller.

4. The Spiritual Life—Clergy and Laity: Rev. Henry S. McDuffey.

Time will be allowed for short discussions after each paper.

All who are interested in this part of the Master's vineyard are cordially invited.

The clergy are requested to bring vestments for evening prayer.

HENRY L. PHILLIPS,
Archdeacon.

CHURCH MISSIONARY CALENDAR

The Church Missionary Calendar, whose birthplace and home is the Diocese of Pennsylvania, makes its fifth appearance in the issue of 1913. A special feature of this issue is an address on "The Purpose of Mission Study," by Bishop Rhinelander, delivered before the R. L. M. Mission Study Class Alumnæ, and not published elsewhere.

One week each, of the Calendar, is devoted to the following church agencies: The Mission Study Class; the Woman's

(*Continued on Page 23*)

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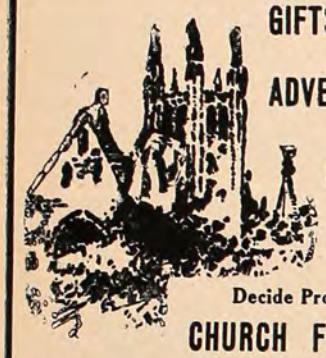

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(*Continued from Page 21*)

Auxiliary to the Board of Missions; the United Offering; the Girls' Friendly Society; the Junior Auxiliary, and the Sunday School. The Calendar contains information about every mission of the American Church, putting one in touch with every part of the field. On each page the seven days are grouped around the prayer for the week. The text is from the gospel or epistle for the Sunday. The church colors, seasons, lessons and saints' days are noted.

FREE ILLUSTRATED LECTURES ON SOCIAL SERVICE

A series of six illustrated lectures on Social Service, prepared by Mr. M. J. Whitty, secretary of the National Committee for Studies in Social Christianity, will be given on Monday evenings in the large hall of the Parish House of St. Jude and the Nativity, at 8.15 o'clock. The subjects and dates will be as follows:

January 20—"How the Other Half Lives."
January 27—"Where the Other Half Lives."
February 3—"The New Slavery."
February 10—"The Amusement Problem."
February 17—"The Battle for Health."
February 24—"The Coming City."

SUNDAY SCHOOL ASSOCIATION

The Annual Meeting and Missionary Service of the Sunday School Association will be held Monday, January 13, at 8 P. M., in the Parish House of the Church of St. Jude and the Nativity. The Bishop of the Diocese will preside, the election of the Board will be held, and addresses will be made by the Rev. S. U. Mitman and the Rev. J. G. Meem. The "Advent Offerings" will be received. Teachers and officers of the Sunday Schools are invited.

ST. VINCENT'S GUILD

Representatives of a number of the Philadelphia parishes met on Tuesday night, December 3d, at the clergy house of St. Clement's Church and organized a general society of acolytes, to be known as St. Vincent's Guild, of which the parochial guilds participating are now to be chapters. A constitution was adopted, officers were elected, and plans for joint services and meetings were discussed. The Rev. Charles S. Hutchinson, Rector of St. Clement's, is the Chaplain of the new organization and Mr. Francis B. Wallace, of Calvary, is the Warden. A service and conference will be held in St. Clement's Church, Twentieth and Cherry Streets, Wednesday, January 22d, at 8.00 P. M.

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The various activities of the work have now outgrown the building in use for the past fifteen years on North Belmont Road, Lower Merion. In order to meet the ever-growing demands of the neighborhood to which it ministers, a plot of ground on Ashland Heights, three-quarters of a mile from the present mission site and nearer to the homes of the mill operatives who largely make up its congregation, was bought and given for the work by a member of the Church of St. Asaph, and a fine new building, the gift of two other members of the parish, is now in process of erection thereon.

Sunday afternoon, November 17, 1912, the Bishop of the Diocese laid the corner stone of the new building in the presence of a large number of people, composed of the mission members and parishioners of St. Asaph's. Mr. James M. Collins, of the Philadelphia Seminary, is the lay reader in charge of the work, under the direction of the rector of St. Asaph's. It is expected that, as a result of the change of site, the scope of the work will be largely broadened.

LECTURES ON CHINA

The Church representatives of the Continuation Committee of the Jubilee of Women's Boards of Foreign Missions of Philadelphia give notice that the Committee has arranged with Dr. Isaac T. Headland to give six lectures on China at the Central Congregational Church, Eighteenth and Green Streets, Philadelphia, on consecutive Monday evenings, beginning January 13, 1913. Dr. Headland's subjects will be: 1. Child Life in China. 2. Chinese Women. 3. America's Part in the Progress of China. 4. Religion and Literature in China. 5. Medicine in China. 6. By-Products of Missions. Dr. Headland is a Pennsylvanian, a graduate of Boston University, was for

(*Continued on Page 27*)

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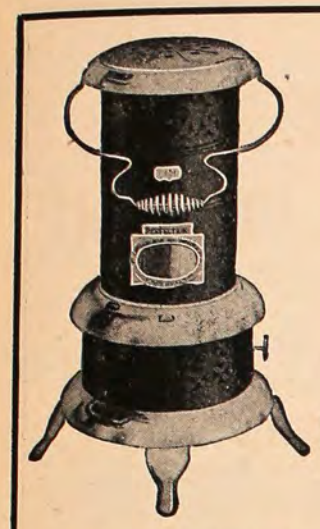

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(*Continued from Page 25*)

sixteen years a member of the faculty of Pekin University, and recently has been giving much time to the Laymen's Missionary Movement.

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IMPROVEMENTS AT ST. PAUL'S, OVERBROOK

The very interesting interior of St. Paul's Church, Overbrook, Pa., will soon receive additional beautification by the installation of two handsome memorials. The first to be installed will be the new Haskell organ presented to the church by Mrs. William Simpson, Jr., as a memorial to her parents. It is expected that the organ will be completed by the first Sunday in December.

The installation and dedication of the new memorial window will take place some time in January. It is the gift of Mr. Arthur Peterson. The window in question is the large nave window and will be a painted window of antique glass and will be the production of The D'Ascenzo Studios, of Philadelphia, who have furnished many fine examples of their work for various churches of this diocese.

THAT HOLY THING

They all were looking for a King
To slay their foes and lift them high:
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail!

My how or where Thou wilt not heed,
But come down Thine own secret stair,
That Thou mayst answer all my need—
Yea, every bygone prayer.

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We have the favorable opinions as to legality of Henry C. Allen, Esq., of the firm of Crump & Allen, attorneys for the district, and Warwick M. Downing, Esq.. of the Denver bar, who examined the proceedings on our behalf.

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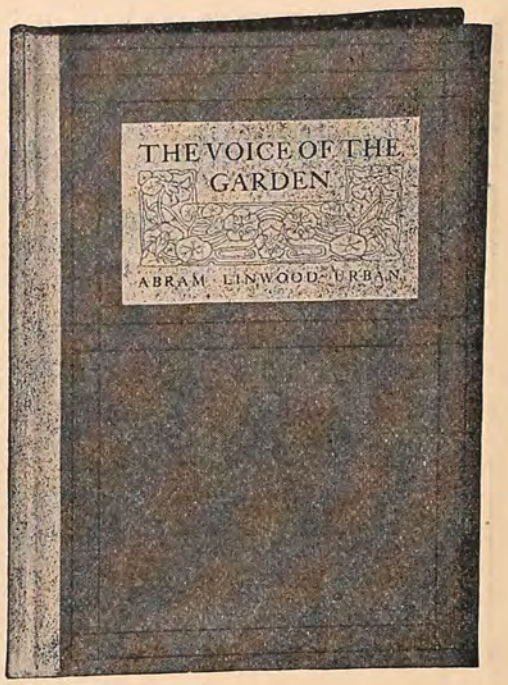

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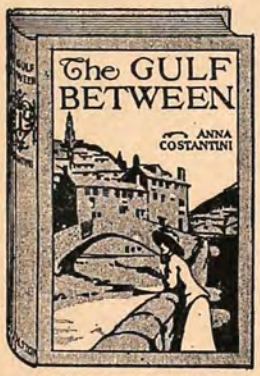

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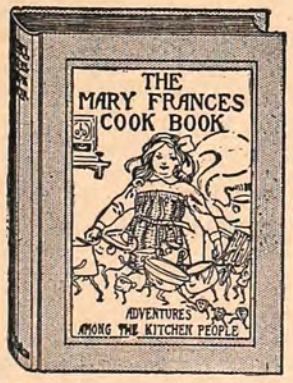

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